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a conclusion as the following: "There are two forms of being: the organic and the mental, one is the result of asexual continuity, the other of sexual conjunction." Perhaps the chief value of the book is in the immense body of facts which the author has collected, doubtless with no small labor. But here, also, there is a sad lack of critical discrimination: great authorities of the past are quoted on behalf of conclusions which they would be the first to scout were they now alive, small authorities come cheek by jowl with the greatest, and obvious fiction with accurate observation. There are also far too many mistakes, which more careful proof-reading should have detected.

J. ARTHUR THOMSON.

EDINBURGH.

NATURAL THEOLOGY: the Gifford Lectures delivered before the University of Edinburgh in 1893. By Professor Sir G. G. Stokes, Bart. Edinburgh: A. & C. Black, 1893. Pp. viii., 272.

This volume contains the second course of lectures delivered by Sir George Stokes as Gifford Lecturer. In this course the author widens the somewhat narrow view he previously took of the sphere of natural theology, and proposes to discuss more fully scientific questions on the one hand, in so far as these are "of a nature to be turned to account in some way towards the object of the Gifford Foundation," and "the distinctively Christian doctrines," on the other, with the purpose of showing that these doctrines, though revealed and supernatural, "appear to fall in with what, by our natural powers, we feel to be right and just and good." In dealing with the former of these questions the author makes free use of the argument from Design. But in one instance, at least, he is careful to make a distinction between the application of the argument to organic beings, and its application to the inorganic world. Living beings, he thinks, cannot be explained save by postulating the idea of design as well as the laws of matter; but in the case of a general law, such as that of gravitation, which entails a host of consequences, "it seems hardly reverent to ask the question whether we may regard the law as designedly laid down, in order to bring about a particular consequence." On the meaning and bearings of the theory of Evolution, there are also some useful remarks.

The rest of the book is devoted to a proof of the thesis, that the doctrines of natural and revealed theology are entirely harmoni-

ous,—in the sense, at least, that they do not conflict; and that we should, therefore, accept, as at least consonant with reason, beliefs which reason can neither discover nor certify. The assumptions that underlie this statement of the problem are, however, nowhere examined, and there are suggestions of one or two ideas which would, if properly worked out, carry us beyond them.

The scientific illustrations are stated with admirable lucidity; the treatment of the subject is more systematic than in the previous course of lectures; and, while we cannot regard the volume as a great contribution to the science of Natural Theology, it is a sensible, and in parts suggestive, discussion of problems more or less connected with it by one whose reputation as a scientist is of the highest.

ROBERT A. DUFF.

REPORT OF THE TWENTIETH CONFERENCE OF CHARITIES AND CORRECTION. Chicago, 1893. George H. Ellis, Boston, Massachusetts.

This report contains, besides the usual matter of such documents, several articles of considerable interest. The lengthy paper by Mr. Kellogg, secretary of the New York Charity Organization Society, is especially interesting, not only for its history of that movement in this country and England, but mainly for the statistics of poverty which throw considerable light upon the causes of it. Forty-four cities of the Union report nearly 75,000 cases as having come under the care of these societies. The total number of persons will probably be 300,000, counting four to a family on the average. The societies, however, do not all report in the same way, and hence a complete tabular view of results cannot be given, after the model of the system adopted by an earlier conference. Hence, in regard to "social condition," only 15,000 cases are reported here. But the figures in these are very instructive. Nearly 35 per cent. are married couples, 19 per cent. are widows, $6\frac{1}{2}$ per cent. are deserted wives, 6 per cent. are single women, and nearly 26 per cent. are single men. This was for the year 1892. The percentage of single men compared with single women is rather large when we come to consider the common belief that woman is much more handicapped in the struggle for existence than man. Either this is not true, or moral causes operate very largely to increase the number of men. Of 35,000 cases considered, 36 per cent. represented children under 14 years of age, and 9 per cent. those be-